The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER *No. 6114* *Saturday, September 12th, 1959* *Price 3½d.*

GENERAL ELECTION

BY the time these notes are in print it is probable that the date of the General Election will have been announced, or fixed. It will be a critical election, but not for the reasons that are likely to be given. It may well be that the fate of the world will be settled in the next five years. There are strange new political events taking place. A President of the United States has been to Europe, and there received as eager a welcome, if a less passionate one, as given to President Wilson in another critical hour forty years ago. And the Communist leader of Russia is to pay a State visit to the United States. Forces of possible reconciliation and understanding are moving as never before.

Indeed there is almost something elemental about these visits, as if they were responses to great surges of feeling and longing hidden in masses of people. Masses everywhere are longing to find some way out of the near despair that the atomic age, coupled with the nearly unchanged political and national divisions, impose upon them. For all the wonder of scientific advance, underneath is the carking doubt whether it will not all go up in smoke. The next five years will settle much. It requires no divination to know that one of the most critical periods of history lies immediately ahead. It will be encountered and overcome not merely with political wisdom but with moral integrity.

Grave Integrity

If the politicians play down to fantasies during the coming election ; if they play the game of " You slam us and we slam you " ; if they speak passionately of half-truths as if they believed them ; if they treat the electorate as so many docile donkeys to be persuaded by competing size carrots ; then they may very well be doing something that will affect the future far more than any policies they may offer. The brutal truth is known to everyone. The immediate future will depend upon spiritual qualities lifted to a level of social integrity as never before. There is little reason yet to suppose that the men who handle the atomic bomb are wiser in their day than the men who handled the bayonet and machine-gun. There has not been all that advance in spiritual wisdom. And handling the bomb is not quite the same thing as handling the bayonet and the machine-gun.

The greatest contribution that the politicians could make to the future would be a grave integrity in political action that would lead and uplift the public. The fantasies supposedly needed to obtain the necessary votes are as dreadful in their way as the fantasies that make this age so perilous.

Not By Theory Alone

The world will be watching, and that is a matter of consequence. If the election is a cheap political dog-fight the world in many ways will draw its own conclusions. It is not convincing for political democracy to lecture other people about their forms of government if at a critical period of its own working it is seen to be rather cheap and nasty. Political institutions do not live today by theory but by subtler reasons in the body politic. How can men be really free and act upon freedom ? And the answers to those questions are not the same as a generation ago. Much has happened.

Mass communications are creating a subtle mass-intimidation that has changed much that was meant by freedom in this country. Few people see anything wrong, even if they see it-at all, in thirty schoolmasters receiving a collective salary equal to the salary of a popular T.V. entertainer. Freedom in that situation means dedication to a job without social reward. In that kind of job it is becoming more and more dedication. There will always be found people to do it, but as things are they will have to become more and more socially non-conformist.

Mass-Intimidation

It is regarded today as a near act of eccentricity for an able man to accept a teaching post in a university when he might go into industry. There will always be found people to do it, but notoriously they are becoming more and more cut off from accepted social values. And it is the social values that are under judgment and not the eccentrics. Mass-intimidation means that in this country there are Pasternaks as there are in Russia. Wherever there is mass-intimidation there always are Pasternaks. It is just as well to recognize that aspect of freedom as any other. If the politicians play down to the mass-intimidation ; if they give the public what they think the public want ; they may be as treacherous to spiritual integrity and consequently to the immediate future, as the men under constant criticism elsewhere.

According to a recent B.B.C. survey " most youths and girls between 15 and 19 seemed to think that all politicians were ' phoney ' and all politics a bore . . . this

attitude must have something to do with the image of politics created on television."

Well, there is no reason to suppose that this belongs to some inherent sin in the youths and maidens. It is right to look for deeper reasons, and for the politicians to look too.

UNITARIAN AFFIRMATIONS

Explanation : A group of young American students, of Harvard Divinity School, drew up in 1958, a statement of Unitarian beliefs. The *Inquirer* was privileged at the time to print them.

They have been attacked in the April issue of the *Unitarian Register*, the paper of the American Unitarian Association, by Thomas McAughtrie, chairman of the Melbourne Unitarian Church. Two of the students, Harry H. Hoehler and Harry M. Stokes have replied to the attack in the current Mid-Summer issue of the *Unitarian Register*. Mr. Hoehler is now the minister of the First Church, Beverly, Massachusets, and Mr. Stokes is a student minister at the First Church, Boston.

There is printed below the reply, in part, and the statement in full, both taken from the *Register*. We have anticipated the courtesy of the *Register* in allowing us to print both.

WE STAND

Students Defend Affirmation

"IT IS very difficult to know how to answer constructively the rather violent challenge which Mr. Thomas McAughtrie of Melbourne, Australia, levelled at the Harvard Divinity School theologues . . . . . Since Mr. McAughtrie consciously spoke from a 'humanist' position, it is only reasonable to speak to that condition. Beneath the humanist fear of theological language lies a greater danger that external abuse might seem to indicate. That danger is the concerted attempt by just such ridicule and abuse to stamp out . . . . . by an irrational and emotive persuasion those words and concepts which are antithetical to a humanist position."

"Are the affirmations theologically unsound? In all honesty we find it is difficult to imagine what kind of a theology a humanist would acknowledge as sound. We believe that a careful reading of the Unitarian Christian affirmations would disclose a systematically structured and logically coherent liberal religious position. Mr. McAughtrie doesn't think that is true, but what, we would like to know, would Mr. McAughtrie admit as valid theological evidence? In short, could *any* liberal Christian position satisfy a humanist as reasonable? Each of the seven statements described in a *confessional* way the theological sub-structure upon which many contemporary Unitarian churches implicitly or explicitly stand. The affirmations are positive (rather than negative) expressions of what Unitarian Christianity stands for. This does not mean there is no room for variation and differences of approach and opinion, but it does mean that there exists a common core of agreement about what is religiously important, which after all, in some form or another, is common to all Christian churches."

"It is argued that the position outlined in the affirmations is a contradiction of the fundamental faith of Unitarians. That certainly may hold true of the faith of some Unitarians as Mr. McAughtrie himself could illustrate, but it hardly can be said to contradict the faith of those more liberal Unitarians who

THE STATEMENT OF AFFIRMATIONS

"Christian Understanding of God"

"1. *Unitarian Christianity, in faithfulness to the broad tradition of catholic Christianity in which it was nurtured, and in whose behalf it has striven, and which from its first foundation has served, affirms its free and rational commitment to that revelation of the meaning of God, which is manifested and symbolised in Jesus Christ, His life, work, teachings, passion, and death, as this life has been set forth in the New Testament, and as it was symbolised in that resurrection-experience to which the church bears witness.*

The Dignity of Man

"2. *Unitarian Christianity affirms that Christian understanding of man which recognises man as a free and sacred personality, endowed with conscience, reason, and emotions, and capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God. But God, we acknowledge, as the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny, subject neither to the decision of the Church nor any other human institution.*

Freedom of the Spirit

"3. *Unitarian Christianity affirms as its prime duty, and its place in the historical development of institutional Christianity, the delicate task of preserving freedom of the spirit within the Christian community, and recognises the legitimate claims of a plurality of religious interpretations and their expressions within the essential unity and corporate life of the Church.*

The Congregation in Covenant as the Basis of the Free Church

"4. *Unitarian Christianity affirms the value and the necessity of the Christian congregation, gathered together by voluntary covenant, wherein God is worshipped, and men are united in the bonds of faith, hope, and love: this union being understood as the redeeming presence of the Spirit of Christ in the world through the agency of the Church.*

Christian Liberty and Intellectual Integrity

"5. *Unitarian Christianity in its defence of Christian liberty seeks to interpret the Christian message in the context of both time and place, and, therefore, refuses to endorse as final and sufficient any particular creed of the historical Church, which being relative to the conditions of an historical situation has been, is now, or may be in times to come, superseded. Thus Unitarian Christians refuse to bind future ages to a creed expressive of this time, as they through the wisdom of their forbears have been raised in freedom to discover Christian truth anew in this age.*

Social Action and the Ethic of Love

"6. *Unitarian Christianity affirms through social action the ethical values inherent in the Christian Gospel, and ever attempts to relate that gospel to all spheres of human thought and existence.*

Universal Religious Tolerance

"7. *Unitarian Christianity, while insisting upon the basic value and integrity of the Christian message as a power of redemption, seeks to promote an understanding and appreciation of religious traditions other than those within the Christian heritage, and thus actively espouses all truly ecumenical efforts to draw all men together in love, mutual respect, peace, and goodwill.*"

never have forsworn their Christian religious heritage. It is a fact at the present time that Unitarians as a whole live within a rather fragmented household of faith, and to close one's eyes to that situation does not diminish its truth. The affirmations make no pretense of speaking for *all* Unitarians. We seriously question whether any theological or anti-theological statement ever could. Since the humanistic manifestos do not represent all Unitarians, though at times it becomes difficult to see where their authors make a distinction, so a statement avowedly Christian would not pretend to speak for the whole denomination. That is our denominational or institutional dilemma. Many Unitarians, both on the 'Right' and on the 'Left' seem to be striving for a denominationally comprehensive statement, but short of agreement on congregational policy, there appears little likelihood that we can produce anything approximating unanimity.

Because the drafting of the Unitarian Christian affirmations was a group endeavour, it is only fair to recognize that such a younger Unitarian group exists, however painful that realization may be to a different school of thought with other ideas about what the Unitarian future *ought* to be. Reinhold Niebuhr says, 'It is no easy task to build up the faith of one generation and not destroy the supports of the religion of the other'. In the sense that humanism belongs to the first half of the twentieth century, it too is subject to those inexorable laws of change which brought it into ideological existence and which just as surely are measuring its decline.

Mr. McAughtrie has told us that 'Unitarians have their own great traditions and achievements, and it is to those that we must be faithful'. We can agree heartily with that sentiment but seriously wonder who is being faithful to what tradition. Certainly Mr. McAughtrie isn't implying that the contemporary humanists are carrying forward in depth and Christian maturity the deep-seated faith of Channing, Bellows, Martineau, Gannett, Hedge, Clarke, *et al*? It would be worthwhile to examine in detail just how many of the founding fathers of Unitarianism would concur in his estimate of what fidelity to the Unitarian tradition means. If the Unitarian Christian affirmations are anything, they are specifically an attempt to develop 'that faith in accordance with new knowledge and experience of the present', and their primary concern is with 'realities' which are fortunately still very much alive among us.

Ultimately, after all talk of 'pretentious' semantics and the proper interpretation of Unitarian history and tradition is passed over, the real issue between the proponents of the affirmations and the humanism represented by Mr. McAughtrie is whether man at his centre is in relationship with God not of his own fashioning, whose presence can be known, and under whose judgment he stands, or whether man is simply the space-time event described by mechanistic philosophy, the product of chance and change in a meaningless cosmos. For the Unitarian Christian, God is not some wholly hidden far off divine event. He is encountered, known, and the life of the Carpenter of Nazareth points to the significance of that encounter. To the extent that in that life Unitarians see the divine possibilities for man actually and historically lived out, the Christ of faith and the Jesus of history are not in opposition as Mr. McAughtrie claims. As Mr. James Martineau has said: 'In Christ we have the overflowing . . . soliloquy . . . of the Most High . . . the very poetry of God, which could not have been told face to face, but only cast in meditation upon the silence of history'. Not semantics but the interpretation of the meaning of reality is the real issue."

RELIGION AND THE SUPERNATURAL

By Harold Scott

(Minister of the Unitarian Church, Salt Lake City, U.S.A.)

I BEGIN by admitting, not denying, that the history of religion shows that under the name of religion there have been practices that are revolting to us today, that the line between magic and the practice of religion sometimes has not been clear. Also that in the name of religion there have been cruel persecutions. We may admit that in all fields of thought there have been vast areas of ignorance, bigotry and superstition, and that religion has been no exception.

But when we have said that we have presented only one side of the picture and that the dark side.

In the thrilling history of the biological development of man from the one-celled amœba to his present complicated structure and functions man developed the religious impulse, as native, natural and commanding as the drive for survival.

Religion is not manufactured. It is not something projected onto this planet from some invisible world or from some other celestial body. It is not something caught like Asian flu. It is intrinsic to man. It is a built-in characteristic. It is a part of man.

It is a drive toward fulfilment, fruition. Man has religious feelings, an emotional response to life. He seeks to explore it, to explain it, to exploit it.

From the time of earliest societies there have been medicine men, shamen or priests who have sought to explain this. Often enough the explanations have been crude, ignorant, and from our standpoint, superstitious. Explanations of religion constitute theology. Primitive man had primitive theology. Primitive man had little control over his environment for he had no science and little technology. He did well to sense power in the universe. He sought to come to terms with it by charms, totems, tabus, ceremonies, and later, sacrifices to animal deities and idols. For primitive man the natural forces about him as the heat, cold rain, snow and the like had a supernatural origin. So early religion, that is primitive explanations of religion, or early theology, dealt with the supernatural.

Primitive man lived out his days in fear of the supernatural. But he had an equally strong drive to survive. So he invented or contrived theologies which to us seem grotesque and fantastic; but let us remember these crude theologies and practices gave primitive man courage to survive. Perhaps had man not had this religious impulse the human race might have perished from this earth and you and I would not now be struggling with new problems of religion.

I suppose there is no doubt that individual leaders in the field of religion took advantage of the position held to deceive and exploit for selfish ends the superstition and gullibility of such followers as they could. To my mind that does not destroy the validity of religion. I suppose there are leaders today who are doing the same kind of thing.

Another thing is that the idea of the supernatural gained a great hold on people. Today those who guide their affairs wholly in the area of the natural during the week, on Sunday readily embrace the notion of the supernatural. Science knows nothing of the supernatural, so it cannot be checked. Backward theologies today deal with the supernatural and there are some congregations that would not tolerate any thorough-going examination of the claims of the supernatural. After all, we must admit, I think, that there is that type of mind that loves and clings to supernaturalism.

When we were children most of us loved fairy tales. When we became men we put aside childish things. But many never matured. They merely substituted fairy tales in religion, that is, supernaturalism, for the fairy-tales they loved as children. If they are shown that their theology consists largely of fairy-tales they are hurt or angry. One aspect of the practice of religion may be defined as the search for truth. Part of the backwardness of the church in America may be attributed to the neglect of the function of the church to search for the truth. In some religious groups one gets the impression that the members are afraid of the truth and thus opposed to it. That attitude is far different from, and not as admirable as, that of the worker in other learned fields.

A curious thing too is the direction that the ambitions of a lot of people have taken. They have not been content to be mere human beings. They want to be gods. In their imagination they have peopled the skies with gods and have sometimes claimed they knew techniques whereby, after this life, they could go to live with the gods. Thus theology has been otherworldly. It has focused the attention of people on a life after death to the partial neglect of the problems of this life. This speculation about a life beyond the grave has drained off much of the endeavour that should have gone into making life on this planet one of more plentitude, graciousness, security and beauty.

One of the things that has kept the legitimate and beautiful dream of religion from coming to pass has been the claim of some people that their theology was a revelation from God. In almost all the great world religions that claim has been made. Of course, if theology comes from God it must be true. If true it could not be changed. Since the theologies are different they cannot all be true. Of course, present day scholarship repudiates the whole idea of revelation.

All intelligent people want a sense of fulfilment, of fruition, of completeness. This yearning for more than life can yield is religion. We can say religion is the pursuit of happiness. Happiness is achieved in terms of value, meaning and appreciation.

The religious life is not bestowed. It is achieved. We have to work at it. We have to have a system of values, to know the best from the merely good.

We must try to find the meaning of all experience, to read life aright.

We must appreciate the good, the true, the beautiful. Religion is life.

AN UNKNOWN REFORMER

By R. D. Woodall

MANY years ago, when living near Honiton, in Devon, I used to be very curious about the fate of the New Meeting House in Honiton, built 1737. No one seemed to know where it had been or when it had died out. Its story up till the 1830's is given in Murch's "History of the Presbyterian and General Baptist Churches of the West of England". George Eyre Evans notes that he visited Honiton on September 15, 1881 and said of the chapel in his Diary "Closed for the previous twenty years, windows gone, ivy creeping in, roof in parts off". Our Year Book mentions that a part of the income of the General Baptist Fund is paid to the Honiton Baptist Trust.

It sounds like the usual rather depressing story of some of our country chapels. Sir Jerom Murch, whose father was a member of the Chapel Committee when the place was rebuilt in 1794, tells us that the congregation had had members who were "Examples of moral and religious worth".

Casually turning over the pages of "The Monthly Repository" for 1831 I found an obituary notice about one member, who certainly made a mark far beyond Honiton.

This was Isaac Cox of Honiton who was born in Exeter in December, 1785, and who became a West Country Radical leader.

Isaac Cox married a member of the Murch family and was himself an active Unitarian preacher and teacher. As a solicitor in a country market town like Honiton, Unitarianism was probably a serious disadvantage. To be a Radical was probably an even greater sin.

In the 1820's Radicalism in the West Country was an inevitable invitation to social ostracism, since the whole country was in the throes of the blind political reaction which followed the defeat of Napoleon at Waterloo and when proposals to reform the very unrepresentative House of Commons were liable to get the proposers into serious trouble. The fate of those who took part in the Agricultural Workers rising of 1830 is a fair indication of public opinion of those days and of the injustices which were perpetrated in the name of justice. There is little doubt that few of the ordinary decent people of the West Country in the 1830's seriously questioned the treatment of the Tolpuddle Martyrs as late as 1834. Isaac Cox's world at Honiton was in fact a very conformist world.

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He, by his Radicalism, challenged it to its roots. Shocked at the way Tory candidates were returned election after election without much real opposition for Honiton, Isaac Cox began to organise opposition. Feeling must have run very high, when in 1826 the opposition proved successful and Honiton returned a Whig M.P., who supported Roman Catholic Emancipation, the repeal of the Test and Corporation Acts and Parliamentary Reform.

Isaac Cox, however, seems to have braved these storms and, because of his personal popularity, he was elected as the local Coroner against rivals who were prominent figures in the Tory Party and in the local social hierarchy.

He seems to have completely overtaxed his strength in the General Election of 1830, when the Whigs were swept into power for the first time since 1784 and there was a clear promise of Parliamentary Reform and a clean up of some of the corruption which over the years had crept into Local Government.

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He died in April 1831 before what he had worked for, had been turned into law.

It is perhaps rather pathetic that Isaac Cox had to be buried in the Congregational graveyard at Honiton, because there was not one attached to the Unitarian chapel. Sir Jerom Murch was perhaps guilty of overstatement, when he said that Isaac Cox was "One of the brightest ornaments of human nature". Few could have been more respected, judging by the large crowds which attended his funeral and the tributes paid

A CHURCH WITHOUT A BIBLE

is unthinkable. Yet many Christian communities are still inadequately supplied with the Scriptures in their own tongues.

A CHRISTIAN HOME WITHOUT A BIBLE

is also a contradiction in terms, yet many homes overseas lack this essential equipment.

AN EVANGELIST WITHOUT A BIBLE

is crippled in his work: yet many have to work with imperfect tools.

Help us to make the Scriptures in the vernacular available to men.

THE
BRITISH AND FOREIGN BIBLE SOCIETY
146, Queen Victoria Street, London, E.C.4

to his memory. He tried to make Honiton as Sir W. Pole described it " A very pretty town ".

No congregation which produced a man like this, can be said to have failed.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Wittgenstein

Sir : Rev. A. H. Lewis asks how and why Wittgenstein is important. My own answer is that he is the most interesting and provocative of a group of modern philosophers who have taught us to think analytically instead of synthetically ; that is, to examine our thinking (perceiving, judging, etc.) critically, instead of building rational systems of explanation of " reality " or " the universe ". This has two aspects : a consideration of what it is we think about, and an examination of what we do when we think.

The first of these leads to critical realism, and usually to logical atomism ; that is, we accept the world as made up of many things, independent of us, instead of imagining, with the Hegelians, that everything is part of " one stupendous Whole ", a coherent thought-system with which our own minds are congruent. If we want to know about the world or anything in it, we must go and look ; and we get our information in bits and pieces.

The second leads to the discovery that thinking (perceiving, judging, etc.) is not an abstract intuition into the nature of things, or an infallible logical calculation, but involves the use of words, concepts, symbols, " models ", etc. Much modern philosophy is concerned with how words and symbols are in fact used in the different fields of human interest. Each field of interest has its own " language ", which we must learn to use perceptively. One set of symbols, for example, is appropriate in physics, and another in morals. Some of our problems are largely due to confusion of languages (e.g., free-will v. determinism), or to reading too much into a symbol (e.g., God as heavenly father).

This is important in modern philosophical theology. Religion has its key-words and symbols, each kind of religion having its characteristic vocabulary ; and in ethics we make much use of " models ". The conflict between science and religion is in part a rivalry between overlapping languages, which takes the false form of rival cosmologies.

Wittgenstein is often difficult to read, but his aphorisms come like flashes of lightning. He has helped to give us a new slant on the world and our situation. Unitarians, of all people, should take him seriously.

Oxford. Yours, H. L. Short

Sir : Lay Contributor is not alone in finding Wittgenstein difficult to understand, but it is a mistake to go from there to say, or to imply, as your further contributors seem to, that Wittgenstein is not important, or " reduced life to a symbol ", or " thought his life away ". Such remarks and the manner in which they were presented reveal a danger of anti-intellectualism. In any case " ' Cogito ergo sum ' they say " hardly applies to " Herr Wittgenstein and Company ". After all it is Ryle (surely one of the " company ") who says : " Men are not machines, not even ghost-ridden machines. They are men—a tautology which is sometimes worth remembering."

There are many places where Mr. Lewis can learn " how and why " Wittgenstein is important. To name only two places—" Contemporary British Philosophy " edited by H. D. Lewis, and " The Revolution in Philosophy ", B.B.C. talks published by Macmillan.

I think it is true to say that the attempt to use words correctly, to make an effort to understand how other people are using them and the awareness that the same word may be used on different " logical levels ", were all given great impetus by Wittgenstein. The importance of this to Unitarianism in its effort to find truth, to discover the value of other points of view and to present itself in as clear a manner as possible, is obvious.

A very good exposition of how the modern philosopher's concern with language is of value to theology (especially liberal theology) is to be found in I. T. Ramsey's " Religious Language ".

Swinton. Yours, Peter B. Godfrey.

Sir : The writings of " Layman ", of Mr. Lewis, and of Mr. Whenham, concerning their lack of knowledge about Wittgenstein are a very sad comment on the intellectual state of Unitarianism.

In the last fifty years there has been a complete revolution in philosophical thinking. Wittgenstein stands as a symbol of this vast change in philosophical thought patterns, yet some Unitarians seem to take a perverse delight in proclaiming that they are unable to grasp why Wittgenstein is to be considered important. This is viewed as amusing rather than tragic !

All religious people should be grateful to Wittgenstein and those philosophers in his tradition, for it is they who tackle the very difficult, but very necessary job of examining how language is used. Since in religion language is of necessity used in a logically very " odd " way, the studies of the linguistic analysts are of vital interest to all who wish to consider religious statements seriously. Because of the strictures of writers such as Wittgenstein, modern theologians have been forced to tighten up their habits of thought and manner of expression very considerably. Unitarians especially ought to be thankful for this.

If the writings of modern philosophers seem difficult to the man in the pew (and they are not in fact, difficult at all really), then it is the duty of the minister to seek to interpret them to his congregation.

In the 19th Century religion had to adapt itself and its thought to meet the reasonable challenges of science : in the 20th Century we must adapt to meet the reasonable challenges of philosophy. In fine, Wittgenstein is to the 20th Century what Darwin was to the 19th Century. I wonder how many 19th Century Unitarians complained that they could not make head or tail of Darwin ?

To Mr. Whenham I would address my final words :—

Dear Sir, how can you be so vastly dumb
To think Wittgenstein said ' Cogito ego sum ' ?
Such errors really make me smart—
Those words were written by Descartes !
A man of *slightly* different kind—
Dealing with mathematical abstractions *of* the mind.

Bolton. Yours, Kenneth Wright

Dreams and Their Meaning

Sir : Having only just read the article, " The Shadow ", by Marie B. Byles in your issue of August 22nd, I hope it is not too late to signify my pleasure at seeing her link the psychology of Jung with certain fundamental terms of religious thinking.

Perhaps I might be permitted to add a critical footnote to her remarks on the functioning of dreams. In this peculiarly modern and complex field of study, the time hardly seems ripe yet for the making of sweeping generalisations about the meaning of particular dream symbols, and certainly not for the making of general statements as to the purpose of the process of dreaming, as Miss Byles appears to do when she suggests that " in dreams the dark side . . . . comes up into consciousness in various disguises, whose meaning will sooner or later be revealed."

This may well be one element in dreams, that I am from time to time confronted by characteristics of my nature or of my potential nature which I would prefer not to recognise, but it is by no means the only element or indeed the predominant one. In fact one of the resistances against dreaming which one sometimes meets in a patient and has to overcome is precisely this assumption that " my dreams will show me up in a bad light " . . . but dreams have much more to do than just that and one may misbundle a whole series of dreams if this prejudice is allowed to dominate. Amongst other things the psychotherapist has to remember about what dreams may mean is the continuing possibility that at some point they may well reveal, not the patient, but the interpreter in a bad light for his inadequate attitude to the patient and his material. One dream brought to me some years ago was that I was groping about in full daylight for something which I couldn't find because I was completely blind. This wasn't a comment on the patient at all !

But I write mainly to support Miss Byles in daring to bring this highly controversial subject before a Unitarian audience in *The Inquirer*. It would well repay careful research, and perhaps the Unitarians, by their tradition and their general outlook, are the best-equipped of all Christian religious bodies to do sound work in this field.

Studybridge Yours, Charles H. Burden

Mazzini

Sir : Mazzini was quite at home in Unitarian circles. Sir James Stansfeld, M.P. for Halifax (1859-1895), to whom the Stansfeld Rooms at Northgate End Chapel are a memorial, was a personal friend of both Garibaldi and Mazzini. Over twenty years ago a picture of Mazzini used to hang in one of the schoolrooms at Northgate End, and I always supposed that this had originally belonged to the Stansfeld family. At least it was entirely appropriate in that particular environment.

Some years ago, if my memory serves me right, there was an article on Mazzini in " The Hibbert Journal " by Dr. Spinks which Mr. Vincy would find helpful and suggestive.

Belfast. Yours, John McLachlan.

A CURE FOR WORRY

By Charles Easton

WORRY is still with us in spite of the best the social reformers can do. We may not have to worry about ending our days in the workhouse, but many people still worry about ending their days under an atom bomb. We need no longer be anxious about finding a bare cupboard, but many are anxious lest the instalments-man should find them with an empty purse. From the children's future to our own health, from what other people think or what the future may bring, most people find something to worry about, for fear is legion.

It is a subject to which psychology gives considerable attention. An article on banishing worry is sure to sell a monthly journal. But when all has been once more rewritten, and we have been told to distinguish between legitimate fear and irrational worry, the advice is much the same. Look your fears in the face, define them, deal with them, and finally forget them. It is helpful advice that for the moment disperses our vague anxieties. Yet when the time comes round again and the familiar banner headline calls once again to us from the placard board, we find we have accumulated a new tangle of vague fears and the process has to be followed all over again.

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Religion has its texts as talismans against fear. " Be strong and of good courage, fear not, for the Lord thy God. He it is that doth go with thee." It sounds splendid from the pulpit, but people tell you it seems to lose its power as soon as they return to the hurly burly of everyday life. The reason is not far to seek. These texts represent the joyous release from fear which comes as the crown of religious enlightenment. They have power only in the life of a man or a woman who has achieved their truth through long experience. They represent the end and not the beginning of the conquest of fear. If the medieval devil once fled at the repetition of a text, it is certain that the fears of a nuclear age are not thus confounded. It is no use saying " to them that are of a fearful heart, be strong, fear not " when they feel that life is a perpetual struggle against a hostile world. " Good luck never lasts " they say, " something is bound to go wrong ; life always gets you in the end ". It takes a super-egoist to win through against such a universe without worrying about his own inadequacy.

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But is life unfriendly ? Life has produced us, children of Life. It provides the means for our sustenance and our shelter. Its hard soil is but a spur to our husbandry, and its storms a challenge to the ingenuity of our craftsmen. We are meant to live. Nature bubbles over with exuberance of life, producing a thousand seeds that one may take root and live. Our own bodies are endowed with a thousand mechanisms for survival. The well-trained human spirit rejoices to live against odds ; a man lacking legs flies an aeroplane, and a boy born without hands paints pictures. Life means us to live simply and strenuously, finding the joy of living in the work we do to maintain ourselves in life : and at the day's end rest. When we have completed our mortal span, life gathers us to its heart again. From God we came and unto God we return. Always we are in God.

★

Why then do we worry ? Many of the worries that disturb our peace of mind come from the artificial world we have woven about us. We are concerned about not being able to afford a car or a new house, and having obtained them we worry lest some accident should take them from us. We worry lest not achieving what the world calls success, people won't think well of us. When we have proved ourselves in their eyes we go on to worrying lest we do not live up to the good opinion we hope our friends hold of us. We cannot enjoy the present for dreading the future, and fearing every sign or symptom that we think might presage death for ourselves or for our loved ones. In short, we are anxious about our egos and our possessions, when the one thing needful and the only thing possible is to be our real selves and to live.

When we live simply in God's friendly world, there is no ground for anxiety. We take each day as it comes and find our joy in the beauty it shows us and the duties it brings. When we accept life as it is, we are prepared for the changes that come, and for its mysterious end. We have no time to worry about the future when the present moment completely satisfies us with its revelation of God. Perfectly loving Life and the Spirit whose manifestation it is, we shall in our own experience come at last to the realisation of a great text. We shall discover, to our own comfort, that " Perfect love casteth out fear ".

TWO GREAT MEN

It would be difficult to find two men of religion more widely separated in character and temperament than Moses and George Fox—yet volumes dealing with each of these have recently appeared in the interesting series of books called " Men of Wisdom ". Published in this country by Messrs. Longmans at six shillings each, these fascinating illustrated books are published simultaneously in the United States by Messrs. Harpers, and represent an interesting effort to make known to a wide public the work of religious leaders of many kinds.

The book on Fox is called *George Fox and the Quakers*, and is by Dr. Henry van Eyten ; that on Moses is called *Moses and the Vocation of the Jewish People*, and is by the distinguished scholar Andre Neher. Titles and authors should make it clear that these are more than outline biographies ; they are efforts to describe the character and the work of great leaders, and then to place that work in the social background of their day, following this by bringing the things down through the process of historical change to the present day. The volume on Fox ends with a brief anthology of Quaker thought, and that on Moses contains an outline of the trends of Jewish thought in the twentieth century under the general title " The Faith Kept by the Jewish People with Moses." These books are worth-while outlines of life and thought, and should sell in large numbers.

J.R.

NEWS FROM THE NORTH

By a Northern Correspondent

Special Service at Newcastle

On the last Sunday in July the president of the Unitarian and Free Christian Churches visited the small Newcastle-under-Lyme Meeting House. For the special visit of the Rev. Vallance the congregations of Congleton and Nantwich had been invited to join the Newcastle fellowship and swell the number of worshippers on that Sunday to a good sixty. One would have said that the singing was strong enough to drown the sound of the music, but the reason lay in the unfortunate coincidence of a broken condenser in the organ. The rather disappointed organist was forced into a schoolroom situated at the rear of the church, where he reluctantly played the tunes on a piano. The trouble was that the instrument was perforce too far away from the singers, making it inaudible as soon as they raised their voices. Reports confirm, however, that the service was enjoyed by all its attenders notwithstanding the musical mishap.

(continued on page 268)

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 13, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6. Rev. W. B. TAVENER
ABERYSTWYTH, New Street, Meeting House, 11, Mr. IRLWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 6.30, Rev. A. W. VALLANCE
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLACHLAN
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. MORTIMER ROWE
BILLINGHURST, Free Church, High Street, 11, Rev. F. HANKINSON
BIRKENHEAD, Unitarian Church, Bushorough Road, 6.30 (September 20), Rev. E. H. SHAW
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. H. L. SHORT, 6.30, Mr. P. J. SPENCER
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BOSTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. ROY JOHN CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. INGE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 11.15 and 6.30, Rev. JOHN M. QUICK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, MISS ROGERS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hermitage Street 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CRAIK
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Rev. F. COTTIER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. ISRAEL VINEY
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. JONES, 6.30, Rev. W. H. CORDELL
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITBROOK
DUNDEE, Unitarian Church, 53, Commercial Road, 11, Rev. G. D. FORTE
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLUGE
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Fletcher Street, 2, Sunday School, 10.45, Rev. W. H. CORDELL, 6.30, Mr. A. BOWDEN
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUICK
GUILDFORD, Ward Street Church, 11.15, Rev. J. MARLEY THOMAS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PUPIN
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARDLE
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. Edgar W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MURRAY
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. GULLAND, 6.30, Rev. J. HOWARD
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEWES, Westgate Chapel, 11,
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Mr. E. E. LLOYD, 6.30, Mr. J. C. TURNER
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. J. K. MURRAY, 6.30, Miss H. DIXON-WILLIAMS
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Rev. A. WILLIAMS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SHORT
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. ROBERT TAYLOR
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 6.30, Rev. J. MARLEY THOMAS
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TRENCHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. GOODHEAD (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill, Unitarian Church, 11, Rev. JOHN KELLY
LONDON, Hope High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 7, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOHNEY GOSLING
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mrs. E. SAVAGE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. M. E. TREDINNICK
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. DUDLEY RICHARDS
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. A. D. BELDEN
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield, (September 20) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STURGIS
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. W. KERBY
NORWICH, Octagon Chapel, Colegate, 11, Rev. WRIGHT BROADBENT
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OSWESTRY, Manchester College Chapel, 11.30,
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. DEAKIN
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. K. WRIGHT
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Miss A. WHITAKER
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SORELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. F. G. LEE
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. GUY
SOUTHEND-ON-SEA, Darnley Road, 6.30, Rev. W. WASHINGTON
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Swinton Hall Road, 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDON
TORQUAY, Unity Church, Montpelier Road, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road 11, Supply, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. I. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Service, 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SPEED

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GORDON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. EDMUNDS, Manse Telephone LX 5123
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WELSH
WELLINGTON, Service suspended—Enquiries—Mrs. WHITE, Tel. 40-272

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CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. MAGNUS C. RATTRAY

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

Death

Cowperthwaite.—On August 26th, Ruth Marion, beloved wife of the late John Cowperthwaite of Denton and Nottingham, and sister of Connie Blakeley.

(*continued from page 266*)

The Rev. Vallance is being kept very busy at the moment fulfilling all the commitments entailed by his presidency. Having been at his own church in Altrincham, Cheshire, for a few weeks since his visit to Newcastle, duty is calling him away from home again for seven consecutive Sundays beginning in August. Being president of our churches is indeed an action-packed and tiring job.

Following in Father's Footsteps

When the new term commences at Unitarian College, Manchester, in October, two of the first-year students will be following in their fathers' footsteps. Their surnames, at least, are Unitarian "household" words, and to all members of UYPL the name of Martin Davies does not have to be mentioned a second time in order to ring a big bell. Martin has figured on the national committee of UYPL as secretary and is noted for the enthusiasm he portrays in all activities concerning youth. But his vitality is not by any means confined to the world of the teenager; he has taken many services in our churches as a lay-preacher and has lectured in the recent Altrincham-Sale Advance Campaign, in addition to which he has been studying at Liverpool University, where he recently won his Bachelor of Arts degree.

Martin is the son of the late Rev. T. Brett Davies, one-time minister to the Unitarian Church in Pudsey, Yorkshire. The second son is from the renowned family of Short; Revs. James Horace Short, Leonard Short, Leonard Baker Short, Harry Lismer Short, Graham Short, Edward Basil Short, and now, Mr. Peter Short.

Peter, who is nineteen, has just returned from a holiday in Germany, where he went to rest from the strain of study for his advanced-level G.C.E. Now he has to prepare himself for another course of study for his B.A. degree course which begins in October. He will be joined on this course by David Skelton (now in his second year at U.C.M.) who has qualified on A-level G.C.E. for the Manchester University.

The two new additions to the college, Davies and Short, now brings the number of minister's sons studying for the Unitarian ministry at Manchester to four—they join lay-pastors' Trevor Jones and Leonard Smith.

Minister's Sister in the News

The minister of the Unitarian Church in Hull is the Rev. Ernest Penn, who qualified from Unitarian College, Manchester, ten years ago. His sister, Miss Irene Penn, has lived in Manchester for many years working as a day-school teacher. She extended her work by taking on teaching duties at Cross Street Chapel, Manchester, where she was head of the Junior Department. Miss Penn has had to give all this up, including her position of Unitarian representative on the Youth Department of the Manchester District Council of Churches in order that she might travel to Portland in Oregon, U.S.A., on a teaching exchange lasting twelve months. All good wishes go with Miss Penn on her travels to the States from all her friends who know that, for her, next August will come very quickly, but for those she leaves in this country it will seem like a lifetime.

. . . and finally . . .

A little boy sat with an expression of awe on his face as he witnessed a wedding in a Unitarian church. Outside, after the ceremony, when everybody clustered around the door with bags of rice as they anxiously awaited the arrival of the bride and groom, the little boy was overheard saying, "Mummy, haven't we got any fagetti to throw?".

Women's League.—The "North-East Lancs Women's League" held their quarterly meeting at Colne, the service was conducted by Mrs. Reid, the lessons were read by Mrs. Catlow and Mrs. Bulmer. Mrs. G. W. Petts gave the address.

Ruth Marion Cowperthwaite

The death took place on the 26th August of Ruth M. Cowperthwaite following a protracted illness.

Mrs. Cowperthwaite (Ruth Blakeley) was brought up at Brookfield Church and Sunday School, Gorton, Manchester, where she is affectionately remembered for her loyal and faithful services. Soon after her marriage to John Cowperthwaite of the Wilton Street Chapel, Denton, she, with her husband, removed to Nottingham where they did good work for the High Pavement Chapel, and won many friends by their devoted service.

Mrs. Cowperthwaite was a member of the Central Committee of The Women's League for some years; served as Scottish correspondent and did vital work for the satisfactory settlement of the Hostel Fund.

Just two years ago her husband was killed in a tragic accident while on his way to business. The shock of his death affected her most severely. She then came to live with her sister at Stockport when she joined the Stockport Church.

Her loyalty to our Movement was second to none. She was well known to many of our people in different parts of the country.

The funeral, which took place on Saturday, 29th August, at Stockport Crematorium, was conducted by the Rev. F. Cottier.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14 Gordon Square W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate, Saturday, September 12, 1959